fiancé goes home. The fiancée gets up and jumps across several mbusa 881
to the approving shouts of the women.

IMMEDIATE PREPARATIONS FOR THE WEDDING. Questions and Instructions. It is necessary to instruct the fiancée with regard to certain facts pertaining to marriage. Only a few women will be with her; other women wait outside and beat the drum in order to prevent any indiscreet ears from listening to what is said to the fiancée. The nachimbusa and the nakalamba, in particular, question the fiancée on certain details with regard to menstruation. The fiancée has to answer truthfully and make a full confession; a lie could be fatal in these circumstances. The women then give her whatever counsel and advice is deemed desirable.

Beer. Once the meeting is over, an invitation to drink beer is issued 881
/imalwa/. Everyone drinks beer: relatives, neighbors, friends. The 273
drinking and dancing last through the night.

Kuoa (the bath). At dawn the women accompany the fiancée to the 881
river; they take along some mbusa and sing: "Naya ku kuabika nkwa, 515
mairo kusala kuli ko." When they arrive at the river, they put the fiancée in the middle of the current, even if it is very cold. She has to stay there until the sun rises. The women then take her out of her river bed and wash her. They then braid the grass bracelets which they put around her wrists and ankles while singing: "This is how your [301]
husband will give you bracelets." They pick tall grass to make a kind of tuft /nsonshi/ from it, which they put on her head. While pouring water over the top of it, they sing: "Euma" (may she never be dry).

Ashes. When they return to the house, they find that the nakalamba 881
has swept away the ashes, which have not been swept since the fiancée started having her period. These ashes are thrown under a tree called mufungo, whose fruit is delicious. This is to insure that the marriage [824]
of the two be a good one /kunakilila/. Then a basket full of filundu (tree bark garments) is brought in. This is another of the fiancé's presents. The women rub the fiancée with oil until she is streaming. The fiancé does the same. Then the women dress the fiancée /218/ as well as her younger sister /nshindishi/ with all the filundu; this is the moment for presenting the gifts in the public square.

Mashikulo (presents). The fiancée, adorned in her most beautiful garments, is lead out from the bush; she is backed by women attendants who sing: "Waleleka, mayo, waemba, waemba mune." (Ch...

cries of joy: "Abantu abengi baisa, bayaula kapundu, balakakasha, balasempula abati: mulenaisha, mulenaisha, muletemesha." If there is no success, silence reigns in the house. At dawn the nasenge (paternal aunt) comes to pick up the unhappy wife and takes her home. This means that the marriage is broken. The crowds who have gathered to celebrate disperse again. (Cases of impotent husbands are rather rare. On the other hand I have heard of cases where the husband was rendered impotent by drugs /miti/ which had been mixed in his food. I know of a verified case right here at Malolé.) 585 833 757

Kuoa (the bath). Once the sexual act has been accomplished, the two spouses get up and at dawn they go to the river. The husband places himself upstream, the wife downstream, as they wash. After the bath they both return to their hut. They find that the hearth fire has been thrown out and that the center of the hut has been whitewashed. They will remain seated without fire. 515 585

Lunweno (small vessel). The nasenge comes up holding a small earthenware lunweno in her hand. She lights a new fire near the foot of the bed /ntambalilo/, where she places three small ant nests /tumafwasa/ to hold up the small vessel. Together the three of them (aunt, husband and wife) pick up the small vessel full of water, holding it by the rim with two fingers, and place it on the fire. They wait until the water starts to boil. The aunt /nasenge/ then draws a little water by means of a very small ladle and pours some of it over the hands of both husband and wife. 585

Kabwali (a small meal). Then the aunt, who has previously brought along some flour, prepared a small meal for the two. When the bwali is cooked, she takes a mouthful /lutoshi/ or a pellet and tosses one into the mouth of each. The spouses then may finish the bwali by themselves. Meanwhile the little vessel remains on the fire until the fire goes out. Before taking it off /ipula/, a present must be found for the aunt who has lent the vessel. The couple give her a chirundu, or mat. Then she takes back her vessel, replacing it by another, called the kanongo.

Kanongo or Kapalwilo. The aunt brings this new little vessel saying: "Eko muleumina ko," i.e., when the couple must /220/ have sexual intercourse, they take bow, arrows and hatchet out of the hut. Together they put water into the little vessel and repeat the preceding ceremony. 585 834

2:Richards E-5 (1930-1934)1939
FQ5 Bemba FQ5

Water must also be fetched from the stream morning and evening (*ukutapa menshi*). A good housewife always has one or two *inongo* full of water standing to cool in her hut, and has warm water ready in the early morning for her husband to wash in, and for the baby's bath. No man ever draws for himself under village conditions, and the fetching of water is reckoned one of the essential duties of a wife.[1] The provision of drinking water for her husband is equally a woman's duty, and at a chief's court where old-fashioned ceremony is still observed, his wives kneel to offer him water in a gourd.

Besides collecting wood and water the woman has to provide relish, and this takes up much of her time at certain seasons of the year. During the rainy months regular expeditions are made daily to look for mushrooms. Women and girls go out with carrying baskets and line up across the bush, each picking what she finds. Such an expedition might take two or three hours. Wild spinaches have also to be looked for, and in the hot weather the girls are sent to gather *icikanda* orchids which grow in certain spots known to the natives, or the different wild fruits. Even when garden vegetables are available it may be necessary to walk two or three miles to a distant field to pick them. This is specially so when the gourds and pumpkins ripen, and it is reckoned that every other day the housewife must go out to her gardens to pick them (*ukusaba*) as they reach their prime. All these accessory activities have somehow to be fitted into the day besides the regular gardening and cooking.

The main processes of porridge making and cooking relish are themselves lengthy. The average time taken by seven women to thresh, winnow, and grind flour was 7·4 minutes a pound, and since about six pounds would be used daily by an ordinary family the time taken would be about three-quarters of an hour.[2] These women were, however, working uninterruptedly and knew they were being timed. An hour would be a more likely time under normal conditions. Different relishes take half to three-quarters

[1] A middle-aged widower and widow were discussing the possibility of marriage prosaically together. The would-be bridegroom said, 'Are you the kind of woman who always has hot water ready for her husband in the morning, and never grumbles when he asks for more?' The prospective bride answered, 'Yes, that is what I do. But are you the kind of man who gives his wife a new cloth occasionally and doesn't spend his money all on himself?'

[2] For note [1] see next page.